

SUPPLEMENT TO THE NÚR AFSHÁN

Vol. 2.

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No. 26

Editorial.

NEWS AND NOTES.

The Indian Educational Review gives the cricket record of Mr. B. Jaya Ram of Masore. He promises to be almost a rival of Ranjit Singh. His batting record against strong teams contains quite a number of three-figure numbers.

The Rev. H. Whitehead of the Oxford Mission speaking of the lately retired Bishop Johnson of Calcutta said that he never lost an opportunity of impressing upon all that the main work of Missionary societies at present consisted, in his opinion, in the education and development of the existing native Christian community.

It requires a good deal of daring to dogmatize as to what is the *main* object of Missions in India—there are so many 'main' things. In the interests of His entire work, the Head of the Church has consecrated the energy and zeal of some to one 'main' thing and of others to some other 'main' thing. It is doubtless the true view to acknowledge a number of *main* objects. We do not write this to detract from the force of the above quotation. We want to see *this main* thing emphasized more and more. We speak of other objects in order that those upon whom the Master has impressed

other ideals may not be neglectful of this one also. We acknowledge the legitimacy of placing the emphasis on other things in the hope that those, who are led so to do in their own personal work, may at the same time be ever ready to give this ideal an honourable place beside their own chief aim. In this we make a plea for the Bishop's ideal which has come to be our own. We want more and more men who will acknowledge the building up of the Christian community as the chief object of their remaining in India and we want the Village Evangelist, the Medical Missionary, the labourer among high class Hindus and Mohammedans, Professors in Colleges and Superintendents of Mission Schools for non-Christians,—all to acknowledge the inherent correctness of this ideal and its far-reaching importance.

The *Arya Patrika* June 18th contains the first of a series of promised articles in reply to Dr. W. W. White's article on the *Arya Samáj*. While begging the pardon of all Christian controversialists who know how to criticise non-Christian religions without giving offence to their adherents, the writer warns Dr. White that he must expect hard blows. Only one point is touched upon, viz: the statement by Dr. White that, 'the *Arya Samáj* passed the zenith of its influence some years ago and is on the

wane.' The writer objects strongly to this statement and proceeds to reply to it. We are much disappointed in the reply, which is simply a counter assertion that Christianity is on the wane. He adds, to be sure that this is not a mere assertion, but is the opinion of all Hindus, nevertheless he fails to produce any statistics. After having scored Dr. White for 'designating his hallucinations or biased sentiments as "the general impressions," such a course by way of reply is the height of controversial folly; one cannot forbear saying, "Physician heal thyself." Whether or not Dr. White's assertion be based upon too narrow a generalization, it is folly for a writer, who has attacked him on this ground, to reply by an equally narrow generalization. If the *Arya Samáj* be not on the wane; if the heated controversies with which the *Arya Patrika* itself is filled be not a sign of disunion and consequent weakness; [doubtless Dr. White and others drew their impression from this phenomenon] but is on the contrary a necessary stage to the further growth of the *Samáj*, does it help matters in the last or add effectiveness to the reply to make the ridiculous assertion that Christianity is on the wane? If this is to be the character of the reply throughout, the space of the paper might equally well be saved for some burning attack by a zealous "reformer" upon Lala Hans Ráj or



some other member of the "Vedic Church." (Save the mark)

The following statement regarding the Simla I. C. Association is of interest. The objects are worthy of all praise and we trust they may be carried out.

THE INDIAN CHRISTIAN ASSOCIATION. SIMLA.

I. The name of the Association, be "The Indian Christian Association, Simla."

II. The objects, for which the Association is established, are the promotion of Christian knowledge, the institution of social feeling and brotherly love, the maintenance of the honor and protection of the interests of the Indian Christian Community by the aid of all or any of the following:—

a. Periodical Meeting of the Association; and of the Christians generally.

b. By publishing in any of the Christian Journals the transactions and other papers of the Association.

c. By holding series of lectures on Christian subjects.

d. By grants of money for the promotion of Christian work.

e. By organisation of Provident Fund for the benefit of Members; and charitable and scholarship Funds for the deserving poor Christians of the Indian Christian Community.

f. To encourage the Indian Christian Industry by holding periodical exhibitions of their arts and produce of manufactory.

g. By providing social entertainments to institute feeling of sympathy and love.

h. To raise any monies required for the purposes of the Association by such means as may be determined.

i. And by such other lawful means as are conducive to the above mentioned objects.

III. The income shall be applied solely towards the promotion of the objects of the Association, and will be under direct control of the Committee of Management.

IV. The affairs of the Association shall be managed by a Committee consisting of six of the ordinary Members and one President, two Vice-Presidents, one Secretary and one Joint-Secretary and Treasurer.

V. Every Indian Christian gentleman and lady shall be eligible for election to membership in the Association.

VI. European and Eurasian gentlemen and ladies, who take active interest in Christian work, and have hearty sympathy in Indian Christian movements may, on recommendation of members of the Association, be elected as Honorary Members of the Association; they shall have all the privileges of membership except voting.

VII. Every member shall pay a monthly subscription and an annual donation (the monthly subscription will be fixed after consideration) which will entitle him or her to all the privileges of membership.

B. C. GHOSH,
S. C. CHATTERJI,

Honorary Secretaries of the I. C. A. Simla.

Contributed.

THE PUNJAB INDIAN CHRISTIAN ASSOCIATION.

To The Editor of the Nur Afshan.

Dear Sir,

As one interested in the P. I. C. A. I have read a letter on the above subject, in your issue of June 17th with a painful interest. It has such a bad taste, is written in such an unfriendly spirit and so bristles with personalities that I can not pass it without a word of protest. I hold no brief for the *Masih* but as a reader of that paper I have noticed that its editorials—if not the contributions *sometimes*—are *always* marked with a spirit of extreme moderation and fairness. To attribute such abusive terms as 'mischievous desire,' 'lack of sympathy and fellow feeling,' 'prejudiced mind' to its editor is, I think, utterly unbecoming and uncalled for on the part of your correspondent. But I can excuse him. Evidently he has not understood the remarks of the *Masih*, for were they not in Urdu? Then why does he write in English? And to judge from the wrong use of some of the English idioms, I am inclined to think that this scholar of English does not even understand, what he is *supposed* to have written. Now with your permission, Sir, I give a transliteration of the remarks in dispute, and you will see for yourself in what bad taste your correspondent has dealt with the whole subject.

"Punjab aur Madras ki Native Christian Association.

Madras Association ka zikr karne

se, ham ko hamesha khushi hasil hoti hai, kyunki is mey do zaruri ajza manjud hai, yani taraqqi aur khud-ikari ki ruh. Saun 1897 mey is ke shuraka ki tadad ne khass shahr Madras aur berunjat ki shakhon mey khatir khwah taraqqi ki, aur bajae do ke is waqt paqch muqasat par is ki shakhon manjud hai, jis mey har qism ke Masih shamil ho sakte hai. Aur karrawai se ma'um hota hai, ki sargarmi se apni apni association ki taraqqi mey saf hai, chunanche jab koi mazmun kalisiya ki bihtari ke mutalliq kisi ajas mey parba jata hai, to memberan nihayat shauq se us ke mutalliq guftagu aur bahs mey hissa lete hai. Dose amr ke subut mey is qadr kahna kafi hogi, ki is association ke shuraka zarurat ke muqqa par basb i haisiyat chanda bhi dete hai. chunanche sal guzashta mey Pandita Ramabai ki qait-zada masturat ke liye, agh sau bis rupae jama kiye gaye, aur phir Diamond Jubilee ke address ke liye char sau rupae bathon bath jama ho gaye, aur phir usi masud muqqa ki yadgar mey, ek tamga sal ba sal isiq Masih tulaba ko dene ke liye, qarib derh hazar rupae jama ho jate hai, yani sal i guzashta mey qatban tin hazar rupae uske memberon pe diye. Is association ke zaria Ibhata i Madras ke Masihon mey, qaimi aur mulki taraqqi ho rahi hai; is ke liye ham is association ke karkunon ki himmat par afra kahte hai. Is ke muqabila mey jab ham apni Punjab Christian Association ki khusha halat ki taraf dekhte hai to hamey ronata hai. Kish ham is majma ki karguzari ki waisi hi dad de sakte, lekin kyā piddi aur kyā piddi ka shorba. Kahān hai woh atiqzam Sahibān jin ki himmat se yih association qaim ki gayi? Is ki shi sala zindagi mey dose jaisa ki naubat kyūn ab tak nahin ai? Is ke chanda dene walon ka bath kis ne rok diya? Yih aur isi qism ke suwalat qadrati taur par dil mey paida hote hai, aur zarur hai, ki un ka khatir khwah jawab diya jae. Jo kam is association ne is waqt tak kiya hai, ham us ke mukhalif nahin, hāy hamara muddaq yih hai, ki yih association taraqqi kare, aur hamare Punjab ke Masih Madras ke Masihon ka namuna dekhkar is maidan mey qadam age baphay. (Italics are mine)

Now Sir, will your correspondent get some one to explain the italicised sentences to him and say what breathes 'lack of sympathy and fellow feeling.' Which part of this well-written note betrays the editor's prejudiced mind and his mischievous desire, I pray. The way your correspondent has tried to put in the statistics is altogether deceptive. The questions of the *Masih* remain still unanswered.

That during the last three years of its existence the Association has not seen the light of a second meeting, is too true a fact. The last meeting was held in November 1895 as stated by your correspondent though he forgets to give the date. There was no Annual meeting in 1896 and no report, no meeting in 1897. The one stated to having taken place in February 1897 was in connection with the Diamond Jubilee address and not with the Association.

As you must have noticed, Sir, the association has given 27 scholarships in all; but only 5 seem to have passed. Does it not give credit to the members for their wise selection of recipients? but "this is quite another story."

I am glad, however, that the subject has been brought before the public, and I hope your correspondent, who on his own showing is an official and let him deny if he is not, will now come forward "like a man," to use his own words and answer these following questions which every one interested in the Association is asking just now.

1. Is it a fact that the Honorary Treasurer goes about telling every body that he does not take any interest in the P. I. C. A.?

And does he really mean it?

2. Is it true, that in the annual meeting of 1895, this gentleman put forward a certain proposal, which was rejected and is it true that he has been harping ever since, that *unless and until* his proposal is accepted he will not take any interest in the Association?

3. Under these circumstances, would it not have been the best and the wisest course for him to resign?

4. Is it true that when the treasurer was enjoying his three months' leave last year he was asked by some of the members to go about enlisting the sympathy of others in this cause but he gave the same indifferent answer?

5. Is it true that many members are in arrears and that when the late Treasurer came down to Lahore last winter most of the arrears were paid up through him and that the Association is waiting for his return in Nov. next to get the remaining arrears paid up?

6. Is it true that for some reason or other some of the officials do not want to convene any general meeting?

7. Is it true that some of the authorities have been approached many a time on the subject, but they have

always had some excuse or other to make?

8. Is it true that during the last convention days at Lahore, February 1898 the mufassil members having pressed for a meeting the Treasurer left for fishing early Saturday morning *purposely and deliberately* to avoid it and the Secretary made a thousand and one excuses?

9. Is it true that the Secretary and the Treasurer have been advised by friends either to take a *real* interest or to resign.

I might ask many more questions in this connection but these will do for my present object. Your correspondent complains of a loss of Rs. 24 to the association through the advice of a kind friend, but he really does not know how many Rs. 24s and Rs. 12s have been a loss on account of the Treasurer's not taking an interest. And in the face of these facts, Sir, to say that the work hitherto done by the Punjab Association is better than that of the Madras is to say the least most absurd and *apne mūgh mīn mīthoo* like. Let me not be misunderstood. We are all conscious of what the Association has done and we are thankful for it. But that there is decidedly great room for improvement,—that the officials have not been doing what was expected of their great learning, high position, and patriotic feelings is alas too true a fact. They had better take the kindly and well meant hint of the *Masili* and put the Association on a sounder basis. To indulge in strong language and resort to personal attacks is surely a sign of weakness and impatience.

Current Thought.

THE INNER HEAVEN.

By REV. G. B. F. HALLOCK,
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"The Kingdom of God is within you"
Luke xvii. 21.

A kingdom is the dominion of a sovereign ruler. Nature is a kingdom, for a supreme Being is immanent in the universe and rules it with sovereign sway. But above the kingdom of nature there is another kingdom, because above the physical process there is the life of the spirit. Both kingdoms are but parts of one great empire, and both are equally under the control of the one great Ruler.

The ancient Israelites believed God to be a sovereign; that He would one day set up a perfect government upon earth; that it would be administered through a coming Messiah, descend-

ing from the royal house of David, and that He would reign with invincible power and in great magnificence. It was the coming of "the kingdom of God" they so devoutly longed for and hopefully expected; while their minds were filled with glorious visions of courtly splendour, in which the gorgeous palace, the stately throne and the jeweled crown were conspicuous objects. When at last the promised King came, it was in the garb of a Galilean peasant whose royalty was that of the spirit, and whose only coronation was through the derision of His foes. "And when it was demanded by the Pharisees, when the kingdom of God should come, He answered and said: The kingdom of God cometh not with observation [is not an outward, showy thing to be gazed upon neither shall they say Lo, here! or Lo, there! [pointing out its external magnificence] for, behold, the kingdom of God is within you."

From the many thoughts this verse suggests, let us select two: first, the fact of God's inner dominion; secondly, the happiness of those who submit themselves to His rule.

1. First, God's inner dominion.

What Christ spoke of here was a kingdom that is established in the spirit of man. The kingdom of heaven was at hand two thousand years ago; and it has been coming, coming, coming, for centuries into the hearts of men. God is not a being who dwells in some remote region of space. He is not some foreign potentate to whose court, by and by, we must answer. That we must do, but He is near us, He is with us, He is in us now. "The kingdom of God is within you." It is a kingdom of the mind, of the will, of the feelings, of experience. It is not said that "the kingdom of God is not with observation," but "the kingdom of God cometh not with observation." The effects are seen, but the entrance of God into a human heart to take up His reign there is not a thing to be seen with the human eyes.

2. Secondly, consider the happiness of the subjects under God's spiritual dominion.

Dreams of happiness we all indulge. But too many of us seek this happiness outside of ourselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendships, flying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon

one as a bargain. It is not obtainable from the outside; it is from within, and in this fact lies the great desirability of being a Christian, and the highest type of a Christian, coming entirely under the dominion of the spiritual.

It was said of an old Puritan that "Heaven was in him before he was in heaven." A Scotchman being asked if he ever expected to go to heaven, gave the quaint reply: "Why, man, I live there."

It is the same heaven in both worlds. The only difference is one of degree. "Lay hold on eternal life." It is a thing of the future, but it is a thing of the present too; and even the part of it which is future can be so realised and grasped by faith as to be actually enjoyed while we are here. Pardon, peace, rest of soul, assurance of hope, abounding joy, and grace beyond measure, these and such as these are the blessings that come to the man who has this inner heaven in his heart. "The kingdom of God is within you." All the way to heaven is heaven.

Record

Telegrams.

London, June 21.

The *New York World* reports that an attempt was made by a Volunteer named Salva in Havana to assassinate Marshal Blanco, who was shot in the leg, but only slightly wounded.

Nothing has transpired as to the locality or date of landing of the American army at Santiago. Fierce fighting is certain to take place, as the Spaniards are able to concentrate 45,000 men at any point in the vicinity of Santiago.

London, June 22.

The Spanish papers continue to discuss the question of arranging terms of peace. The Ministerial organ, the *Correo*, dwells upon the injury the war is causing to the trade and industry of Spain.

Ex-President Cleveland, in a speech at Princeton University, strongly condemned the idea to American annexation of territory through conquest.

London, June 22.

An American official despatch states that the ending of troops in Cuba has begun, but no details whatever are given.

A Surgeon attached to Admiral Sampson's fleet at Santiago certifies that the bodies of the American dead have not been mutilated as alleged, the wounds ascribed to mutilation being due to the Mauser bullets.

The third American expedition for Manila will sail from San Francisco on the 27 instant. General Merritt, who is appointed commander of the American forces in the Philippines, will probably accompany this expedition.

London, June 22.

A Peking telegram announces that the Tsung-Li-Yamen have signed a contract with

Mr. Luggatti, representing the Anglo-Italian Syndicate, giving the Syndicate exclusive control of all iron and coal deposits in the northern section of Hunan.

London, June 23.

Garcia, the insurgent leader in Cuba, has informed Admiral Sampson that General Pando with a large force, is marching to reinforce Santiago.

Yesterday morning, after bombardment by the war ships to clear the bush fringing the shore, the American transports began landing troops at Baquidre, seventeen miles to the eastward of Santiago, steam pinnaces being employed in towing boat loads of soldiers ashore. The sea was calm, and the landing of the troops was completed easily, no resistance being offered by the Spaniards. A force of Cubans, numbering about a thousand, watched on the shore whilst the disembarkation took place. The American men-of-war in the meanwhile created a diversion by bombarding various places along the coast.

London, June 23.

A vote of want of confidence in the Government has been carried in the Cape House of Assembly by 41 against 36. The defeat of Mr. Rhodes' party is a great surprise after the recent division on the Re-distribution of Seats Bill.

London, June 24.

The American troops at Buquiri have advanced inland, and hold six miles of country from the coast.

The insurgents say that the defences of Santiago are very strong, but Admiral Cerveras has telegraphed for men and guns to assist in the defence, adding that the situation is critical.

Admiral Sampson is landing big guns and camp paraphernalia. While the war ship "Texas" was engaged in bombarding the forts near Santiago yesterday, a shell struck the "Texas," killing one man, wounded eight, and damaging the vessel.

The Spanish Minister of Marine has announced in the Cortes that the reserve squadron under Admiral Camara is going to the Philippines.

The American army has reached the edge of the plateau surrounding Santiago harbour the Spaniards retreating. A decisive engagement is not expected to take place for several days.

The Washington Government has received a definite assurance from Germany that she has no intention of interfering with American policy or plans in the Philippines.

London, June 24.

Mr. Peytral has practically formed a Cabinet. M. Freycinet replacing M. Hanotaux as Minister for Foreign Affairs.

Karachi, June 24.

Returns for the 24th show cases 5, deaths 3; totals to date, 2,956 cases and 2,322 deaths.

Calcutta, June 25.

The official plague returns on Thursday report two seizures and one death. Up to date, 1,775 males have been inoculated by Dr. Cook, and 130 females by Dr. Miss Christie.

London, June 26.

Replying to a protest by M. Parloff the Russian Consul acting as Minister at Peking, against the loan from the Hongkong Bank for the extension of the Peking-Kinchow Railway, the Tsung-Li-Yamen has declared that, according to the terms of the Port Arthur lease Russia relinquished her right to interfere, and China has informed the St. Petersburg Government of her decision to borrow from the Bank in accordance with the lease.

London, June 25.

A force of one thousand dismounted American cavalry attacked two thousand Spaniards in the bush five miles from Santiago, and drove the Spaniards into the city. The American loss was 13 killed and 50 wounded, including 6 officers, and ten mortally wounded.

The American troops are constantly advancing, though greatly fatigued by the heat and forced marches.

Bangalore, June 27.

Six cases of plague are reported from Hubli on the 2nd, and two on the 23rd.

London, June 27.

At the instance of the American Consul at Cairo, the Egyptian Government has refused to allow Admiral Camara's squadron to coal at Port Said. Pending further orders the fleet remains there.

The *New York Herald* states that the American Government will send a fleet under Commodore Schley to bombard the ports on the Spanish coast and to pursue Admiral Camara's squadron. The Spaniards are actively preparing for the defence of the coast.

An American official account of the fighting near Santiago, in which the Americans were drawn into the ambush, says the 22 were killed and 70 to 80 wounded.

Commodore Watson has been appointed to the command of the American Squadron which is going to Spain. The squadron consists of three ironclads, and four cruisers, three colliers accompanying them.

London, June 27.

The *Times*' correspondent at Yokohama telegraphs that Marquis Ito's Cabinet has resigned. The Premier has advised the Emperor to accept the principal of Party Government.

The Americans are now landing the last batch of troops and supplies at Juarangua, but more are coming from America. The magnitude of the task is beginning to be understood, or the defences of Santiago are so strong and elaborately placed, that it is believed more artillery will be required.

London, June 27.

The German Election results show that the new Reichstag will differ little from its predecessor. The Clericals are stronger than ever, and the Socialists gain ten seats, but several were defeated in Berlin and other strongholds.

Calcutta, June 27.

Sunday's plague returns show only 1 seizure.

Karachi, June 27.

Returns for the 27th show cases 3, deaths 4. Totals to date, cases 2,970, deaths 2,336. Four lady nurses and a doctor engaged on plague duty return to Bombay to-morrow.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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